THREE

LETTERS

OF

Publick Concernment

as to the

Present Affairs:

The
I. To a Friend in *London*.
II. To the Lord General *Monck* in behalf of *Monarchy* and *Episcopacy*.
III. Concerning the just placing of the *Legislative* Power, and its influence upon *Ecclesiasticall* Laws and Persons.

AS ALSO

Concerning the late Publication

OF THE

COVENANT

in all Churches.

By a Person of Quality and of a Publick Spirit.

London, Printed, 1660.

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Publick Concernment

Present Affairs:

Concerning the just pluckin of the Lawful Power, and its Influence upon Ecclesiastical Laws and Reasons.

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THE FIRST LETTER

from a Perſon of *Quality*,

TO HIS

Friend in the City

OF

LONDON.

London, Printed, 1660.

LETTER

from a Person of Quality

to a

Friend in the City

OF

LONDON.

London, Printed, 1666.

The First Letter from a Person of Quality to his friend in the City of London.

Worthy Friend,

§. I. Since my last (in a concurrence with the *Generall*, if not *unanimous* Vote of this Nation) this *County* hath sent up a *DECLARATION* (being awaked out of that *dull Lethargick Stupifaction*, that had long seized their Spirits to a *quick resentment* of their own condition:) To solemnize the approaching *Funerals* of the glory and happinesse of this *Nation*, with their sad Complaints, if *timely remedies* be not applied, which I shall not dispaire of (since as *Physicians* tell me, the sense and knowledge of the *disease* is a great advance towards *health*;) And that those hidden charms, that lay wrapt up in the prostitute name of *Parliament*, to bewitch us, hath lost its force; even with *me* and *others*, that once adored that great *Diana*, the *Craftsmen* or

Mechanicks of our times, set up even to the pulling down of *Scepters*, *Laws*, *Religion*, nay *Parliaments* themselves, considered in their original *Rights* and *Constitutions*; though *my design* was no more at the taking up of Arms, then *their pretences*, even a *pruning off* of luxurious excrescencies in Church and State, not *a digging up* of the Vines; and in so much I am still the same, though not in my *Actings* any longer, in countenance of those that departed from *themselves*, *Duties* and *Oaths*; yet am I resolved ever to oppose all *exorbitances* in State, *Innovation* in the Church, and *invasion* of our Liberties I first engaged against; and in it agree, I think, with all *truly wise* and *honest* Englishmen.

§. II. And I conceive, these *Considerations*, and the like, have animated these parts into generous *Resolutions*, if they cannot *Vindicate* their Rights, no longer to *betray* them by their *silence* and *Compliances*, daring to die their *Countries* Martyrs, rather then not attempt their Duties, *Resolving* with the *Cantabrian* to *AUGUSTUS*, though their goods of fortune may by *Tyranny* and *Usurpation* be taken from them, they will be their own and Gods; and (having discovered the great Impostures of the *Mountebanks* at *Westminster*) will no longer be *Cheated* out of their deareſt Interests; seeing their pretences, how *specious* so ever, are but a *painted Flower* upon a *withered Stalk*, a *Devill* in *Samuels* mantle: When under pretence of *RELIGION*, they let in *Athiesm*; and by abuse of our *LIBERTY*, lay snares to *enslave* us, turning our *LAWS* and *Charters* into *Arbitrary Votes* (*The Negative voices and ballancing Interests of KING and LORDS being forced from us*) yet by it they give us a holy advantage

tage, in shewing us that in our present Condition, we enjoy rather an *Aery* than *real* being; when by a *vapour*, a *breath*, those Senators may take away ours, (our *Lives*, *Liberties* and *Religion* at once.) And yet by it, they undermine those pillars that should support *their own Houses* to Posterity; and make Shackles for their *Children* to wear.

§. III. Nay so highly *insolent* is their *Cruelty*, as they force us to be *instrumental* to our own ruines (by payments to support their Usurpation, and to twist a Cord to hang our selves) and are not onely *acting*, but *enacting mischief as Law*, which ought to make *Crimes* not *Virtue* the object of its punishment; and to stand (as the Pin in the Ballances,) a middle thing between *Supream power* and *Common Right*, which they yet deny us, in obstructing our enjoyment of a FREE PARLIAMENT, the onely prudential Remedy (under God) to *compose* our distractions, *unite* our Affections, and *conenter* all Interests in a Conscientious *submission* and *obedience* to *lawfull Authority*, the very *Nerves*, and *Sinews*, and *Ligaments* that can keep the *body Politick* in a happy combination *at home*, and make it both reverenced and feared *abroad*, *open* Trade, and *secure* (under God) all other blessings.

§. IV. And therefore as your CITIES *Declaration* gave the first Invitation to other *Counties* to Declare; I hope you will still continue fixt (as the *Center* in the *Circumference*; however things move in their vicissitudes about you) in your Resolves to stand for a FREE and FULL PARLIAMENT.

§. V. Which implies *Freedom in Sitting* from all force: *Freedome in Elections* to *sit* (where the

known ancient Laws restrain not;) and *Freedome from all previous Oathes* and *Engagements*, as the Essentials and Elements, out of which it is Constituted: the *Legislative* Power (however it may *regulate* it self, in its Actings) being never to be *bound* with humane Cords; Nay, not by it self, in that it *may* (nay *ought*) to *unloose* the knots it ties; when publick *Interest* and *utility* requires it: And therefore should not be confined by any more *high* and *sacred* bands; nor admit of discriminations of Persons in law eligible, which are but the breasts, that feed and nourish *Divisions*, *Distractions* and *Animosities* amongst us.

5. Mi. However since all *humane law* obliges Conscience *onely* in things, which in their nature are *indifferent* and *arbitrary*, and that by our *Fundamental Constitution*, every mans Consent is therefore presumed to concur *actually* (or *virtually* in his Proxies) in those *laws* he is to be submitted to (as may appear by the *Petition of Right*.) We all *unanimously* Resolve no more Taxes, Excises, Customs ought by the *present Dictators* to be laid upon us; and therefore not to pay them, unlesse charged by a FREE PARLIAMENT, which we desire may be insinuated to your *Common Councel*; who have yet, carried themselves with great shew of *Gallantry*, *Prudence*, and *publick affection* to the KINGDOMES *Settlement* and *peace*. That as we *aim* at one Port, we may *Steer* by one Compasse. And the better to take in all Interests.

1. We shall desire INDEMNITY to all that oppose nova FULL and FREE PARLIAMENT.

2. INDULGENCE to all TENDER CONSCIENCES, that seek Peace not *Faction*, with the *Vendication*

cation of our ESTABLISHED RELIGION from *all* its *Oppoſers*.

3. The *Souldiers* SATISFACTION in relation to their *Arreares*, and for the preſent, the *Counties* will reſolve (if your City concurre) voluntarily to raiſe 60000l. a month, and to pay it into the hands of their ſeveral *Treaſurers*; by them immediately to be paid to ſuch Regiments as the GENERAL and ARMY ſhall aſſigne to each *County*; (and this to continue till a FREE PARLIAMENT take further care for them,) which will pay them *fully* for the future, and advance ſomething towards the *Arreares*, of thoſe that ſhall in this way witneſſe their *good affection* to the *Nation*, & redeem the prey out of the hands of thoſe *Land-Pirates* at *Weſtminſter*. Who all this while have made a gain of them and us;

§. VII. In which we cannot doubt of my *Lord General MONCKS* concurrence, he is in all opinions, a *perſon* of ſo *intire a worth* (though yet abuſed by the ſpecious pretences of a ruling *faction*) when he findes the greateſt part by much (if not all) of the *Kingdome* deſire it as the onely means to compoſe us *at home*, and ſecure us from *many*, *now united* and *powerfull* enemies *abroad*; eſpecially, if he will but conſider, how often this pretended RUMP of a *Parliament*, that poyſons all with their Helliſh Fumes hath been diſſolved, as

1. By *the* Kings *death* (as all great *Lawyers* will agree) who was the *moſt eſſentiall part* of it; his *Aſſent* onely giving a *being* and *animation* to all *Laws*.

2. As the BILL it *ſelf* (by which they pretend to disinherit the *Primo-Geniture* of the *Triennial Act*,) Refers to the *Parliament*, as then compoſed of *three*

Eſtates

Estates, when one dissenting, no *Act* could pass.

3. *By their several Dissolutions* and *Submissions* to other called *Parliaments*, and by most of their sittings as *members* in them.

4. *By the Counties new Elections*, which was an *actuall revocation* of their *Trust* and *Power*.

5. *By the forfeiture of their rights* to sit as a HOUSE OF COMMONS in the forcible expulsion of the *best part* of their *members*.

6. *By their breach of Trust*, their *Commissions* (as delegated by their *Elections*) being onely *to advise* with the KING in (*rebus arduis*) weighty affairs (not to *destroy* him) as appears by the *Writs of Summons*; And all this, with the violation of their *faith* both to *God* and *man*; wilfull breaches of their *Declarations*, *Oaths* and *Covenants*; So as a person of *General* MONCKS *worth* and *honour* can never, upon digested thoughts, espouse their *Cause* and *Crimes* by his protecting them; *however*, he is a *person* of too much *piety* and *prudence*; to engage us in a *Civil* and *forreign War* at once (where so *faire* and *just* an expedient, as a FREE and FULL PARLIAMENT to be called by the *Triennial Act* is proposed) for the skirts and rag of an *expired* Parliament, which would botch up a garment, onely for their own wearing, leaving us stript and naked by depriving us of all our *Rights*, and all this for the maintaining their *guilt* and *Interest*, who care not to prevent, the rack of our *Ship of State*, wherein *all* are imbarked, if they may but stand upon land *themselves*; And therefore be not discouraged by what hath yet appeared, but let us do our duties, and leave the event to *God*; which is the resolution of,

Your lately converted
Servant

The Second LETTER to the Lord Generall MONCK

In behalf of *MONARCHY*

AND

EPISCOPACY:

Upon the Readmission of the (formerly)

Secluded MEMBERS

OF

PARLIAMENT.

London, Printed, 1660.

The second Letter to the Lord General Monck, upon the readmission of the (formerly) Secluded Members.

My HONOURED LORD;

THough vertuous inclinations in their Infancy, & *Cradle* are best Nurſed up with the *Milk* of Flattery and ſeeming Courtſhips; your full grown virtues (which like *Saul* amongſt the people, make you more eminent than others; and the eyes of our *Iſrael* to look upon you, as their Deliverer) will bear a more ingenious freedome; which makes me preſume (though none more truly honours your *Prudence*, *Piety* and PERSON than my ſelf) as I am here intruſted to receive the correſponding intelligence from moſt Counties that have concentred their Hopes and Addreſſes in your LORDSHIP, you will Pardon me, if (as the *burning-glaſſe* that collects the ſcattered and looſe beams of the Sun, to give them a more powerfull and vigorous operation) I reflect the united ſenſe of ALL to you, in relation to your *Words* and *Actings*.

The

The last of which, have been so *prudent* in Conduct, so *daring* (yet *modest*) in the approaches to your proposed ends; and so successfull in the great late changes, we look upon, as inlets to a settlement of the *peace* and *happinesse* of this KINGDOME; as you stand yet unequalled by any in the *opinions* and *affections* of the people, even *above men*; and onely *below* GOD himself (& OUR *rightfull* KING) who hath wrought so great wonders by you: And we hope will set fast the bars of our gates, and establish peace in our borders by so *glorious* an *Instrument*; and in it record your memory to all posterity, as the deliverer of this Nation from the high *Usurpation* and severe *Tyranny* we have long laboured under.

But my LORD in relation to your words, and Declared desires to the late restored Members of PARLIAMENT, there are few satisfied, but such as hope that with *Frederick* Duke of *Austria*, you went abroad in a disguise to hear what others judgments were; by them and their reasons (if convincing yours) to shape your future proceedings; or (if it were *your judgement*) that you did declare and enforce it with all the advantage *Oratory* or *Arguments* could contribute to its support; that in the *confutation* of them all persons of those *mistaken principles* might be reduced by your *example*; who espouses no interest but in order to *Gods glory* and the *publick good*; non *impose* your opinion upon, but *submit* it to the dispassionate Debates and Resolutions of a FREE PARLIAMENT; which humility and self-denial is the crown and glory of all your other noble Actions; and that which sets you up a Scepter in the hearts of ALL (but *Factions* and *Fanatick* people), and gives you a Com-

mand of our *Persons* and *Purses*.

Yet give me leave, as the Eccho of the KINGDOMES voice, to tell your *Lordship*, it neither is, or ever was, for the alteration of our MONARCHICALL GOVERNMENT into *Common-wealth* foundations, which are inconsistent with our ancient FUNDAMENTALL LAWS, and the humour of the people of this *Nation*; who comparing the long *happy* and *flourishing* condition it hath for many hundred years enjoyed under their KINGS, and *Reverent* Episcopacy, with the *tragicall* effects of our late changes; cannot be in love with their Irons and shackles; nor be willing to submit to *Papall-Prethyterial Tyranny* (for such is *rigid Presbytery*) that have been acquainted with the gentler Yoke the *Fathers* of our *Church* laid upon us.

And though I might make it appear to your Lordship by clear proofs, and undisputed authorities from *Reason*, *Nature*, *Scripture*, and *Authority*.

First, *That as all power is GODS, so there is no* exercise *of it from divine Commission, but* (paternal) *what is seated in the person of one man* originally; *and* derivatively *onely from him* (*as the spring and source*) *into the lesser* streames *of subordinate administrations* (*which* Adam *was vested in the state of innocency*;) *and that all men are borne to this* naturall subordination; *for the orderly support of humane societies*, (families *being the epitomes of* Kingdomes) *wherein the* person *to whome the* SUPREAME POWER *belongs, is onely accountable to* God *for his Actions* (KINGS *being subject onely to the* direction *not* coaction *of humane* Laws.

Secondly, *That our* KINGS *had this right justly conveyed*

vested to them by the grace of God (*not* gift of man) *and by it have a just title to our* allegiance *and* obedience, *both by* divine *and* civill *right, as all our* Laws *and* PARLIAMENTS *have declared.*

Thirdly, *That* King CHARLES *the son* (*of his late* glorious Father *and our* Soveraign) *hath* de jure, *the same, and cannot without* Rebellion (*a sin as high as that of* witch-craft) *be denied him.*

Fourthly, *That* EPISCOPACY *is of* divine institution, *an order deduced through all ages of* Christs Church; *and continued to us by* lawfull *and* undoubted *ordination.*

Fifthly, *That* Bishops *have in all ages had* Reverence *payed them as the* Pillers *&* supporters *of* Christianity; *by their* pious learned *and* painfull *labours, when* living; *and propagating it when* dead, *by their blond shed in Martyrdome; when one* dying man *made many* living Saints.

Sixthly, *That it was not the* Calling, *but* exorbitancies *in it; not the* Tree, *but the* Luxurious branches *these times at first complained of; and desired to* prune, *not* dig up.

Seventhly, *That it was a* Government *admired and approved by all the* Reformed Churches *abroad, as* essential *to the* bene esse *of a Church; and by many learned Divines* (ancient *and* modern) *to the* esse, *the very* being *of a Church.*

Eighthly, *That* Presbytery *as propounded by our* Synod *of* Divines *is of a bastard extraction, and a late birth; being a* stranger *to antiquity, and an* alien *lately legitimated amongst us; a thing so far from being* countenanced, *as it was never* known *in the* Christian Church.

Yet

Yet waving *all these* and *infinite more* considerations, I could offer (humbly casting my self upon your mercy for a pardon of this deviation) I shall not so much reflect upon your LORDSHIPS *reasons* against introducing MONARCHY and EPISCOPACY; as to shew you they were never taken away by any *just power*; admit it were in the late PARLIAMENT, when *Full* and *Free*, for untill severall *forces* and *violences* were acted upon them, and the *Secluded Members* denied their Votes; There was no *Regicide*, (no murthering of the *Heirs*, that the *Vineyard* might be ours) no *Votes* for altering our *ancient* (and BEST FABRICATED *Government* in the world) but on the contrary, ALL the PARLIAMENTS *Protestations*, *Declarations*, *Actions* and *Covenants* were for KING *and* PARLIAMENT, *Conjunctim* not *divisim*; and were so intended to be adhered to by our *Confessours* (though not *Martyrs*) the *lately restored Members*; and onely surviving honourable mention of that *expired* Parliament.

Nor did the people of this *Nation* ever voluntarily contribute, either of their *persons* or *purses* to other ends then the Parliament had declared, even a *confining* of *arbitrary power*, and *keeping* all things in their own bounds and channels, a *reforming*, *a mending* the the Watch, not the *taking it* in pieces

So as the *peoples Interests* in this are safe, but cannot be entituled to the endeavours of the changes you mention, without a just forfeiture of all they enjoy; a maintaining of perpetuall divisions *at home*, and inviting War from the injured persons, and their now powerfull *united confederates abroad*; having no *Free* nor *Full Parliament* to countenance them in such actings.

And

And that this was the ſenſe, the *Covenant* was taken in, and of the *Kingdome* now in General; I deſire may be ſubmitted to their Votes in the FREE REPRESENTATIVE to be called, or that they may have a *Ballut* for it, and then they will appear a *hundred* for *one* to make it good.

Nor is the *glory* of the *City*, and opening of *Trade* at home and abroad, to be boyed up by any other Engine than what the name of KING actuates: It being the ſplendor of *Courts*, encreaſe of *Nobility*, *Amities* abroad, and *Peace* at home, that loads the *Vine* with Cluſters, and makes the *Wine-preſſe* to overflow; as *Londons* experience evincingly may prove, if we compare their *now withering* and *formerly ſprouting* and *flouriſhing* condition together; ſo as a COMMON-WEALTH in thoſe and many other reſpects, would rather prove a *heightning* to the diſeaſe, than a *remedy*.

And for the *Government* of the *Church*, ſo far as it is *prudential*, it ought to be ſubmitted to the *Parliament* and a *Convocation of Divines* (juſtly called) but what is of *Divine Right* in it, ought to be preſerved and preferred *before* our *Lives* and *Liberties*.

And therefore I moſt humbly contend for EPISCOPACY, as an *order* at leaſt (if not to maintain it in its primitive glory;) and in that none can be ſure there is a *good Ordination* without it (unleſſe in caſe *extraordinary*) and that all doe agree the *Ordination* by BISHOPS *lawfull*; we ought to chuſe a *ſafe* before a *doubtfull* way, as all *Caſuiſts* agree.

However, having fully, as I conceive, undermin'd the *grounds* and ſatisfied the *reaſons*, your LORD-

SHIP

SHIP laid and urged for a *Common-wealth*; I shall proceed no further upon this head, since you have made my Conclusion; *That* EPISCOPACY *holds best proportion and symmetry to* MONARCHICALL GOVERNMENT; and that I have made it appear, there neither is, nor can be any other *form justly* introduced into this *Nation*.

Yet to take in all Interests, and concenter them in a conscientious obedience (the sinew of Government) I wish *both* may be so moderated in their exercise of power, as *there may be no more leading into captivity, nor complaining in our Streets*; But that the KING with his PARLIAMENT; and the BISHOPS with their *Presbyters* may joyn to make the close of our *Harmony* most *melodious*.

For thus our KING will have an inexhaustible treasure in the *affections* of his People; and they best secure their *Liberties* in becoming their SOVERAIGNES Favourites; which happy *Espousalls*, I will yet hope to see YOU solemnize in a Concurrence with the whole nation, whose desire it is, as well as the prayers of

Your EXCELLENCIES most

humble Servant

The third Letter,

Concerning the just placing of the Legislative Power, and its Influence upon Ecclesiastical Laws and Persons.

Sir,

MUch is due to you for your many repeated favours, but *more* for your Freedome in communicating your judgment upon the late actings of the men of these times, which seem to be troubled with the *vertigo* in the brain, by their giddy and suddain turnings of the *man* (his reason) out of himself; and *us* out of all our dearest Liberties and rights. Yet the Obligation swells *highest* by your humble descent in desiring from me any thing that might either convince or confirme you in your opinion concerning the Just placing of the *Legislative Power*, and its influence upon *Ecclesiasticall laws* and *Persons*, when I can but bring a *Spark* to your *Flame*.

However since your commands are to be *submitted* to by me, not *disputed*, I shall reflect my apprehension of it to you in a very contracted way in this surprise of time, and be ready to support both by rea-

ſon, divine and humane *Authority* (if it be required) what I ſhall poſitively aſſert.

And to the firſt I affirme.

First, *That as* God *is the Spring and Fountain of all power,* (*it being* eſſentiall *in him and* derivative *only to us*) *none can have any juſt propriety in the* Legiſlative, *but ſuch who are Commiſſioned for it, according to Gods revealed Will by a* Divine *as well as* Civill *right.*

Secondly, *That who otherwiſe takes or uſes the ſword invades both* God *and* man *in their rights; And in an* unlawfull *poſture of ſubordination no* juſt *power can be derived, no more then a* ſulphurous *ſpring can ſend forth a* ſweet ſtream; *in that* Quod deeſt in cauſa, deeſt in effectu.

Thirdly, *That the Delegation of the ſupreme power from God is either* immediate *as to* Moſes, *who was placed by him as King in* Jeſhurun, Deut. 33. 3, 5. *or* mediate *by the* people (*as in* Elective *Kingdoms*) *who chuſe the* perſon, *but never collate the* power, *or by* both concurring, *as in* Saul, David, *&c. And that no other Government then what is* Paternal *and founded in a* ſingle Perſon, *is either of divine inſtitution, approbation, or imitation,* (*but* That *as the moſt* perfect *draws neereſt to* unitie, *and a* conformity *to God himſelf*) *as I can make clearly appear from the* light of Scripture, (*the Chriſtians compaſſe to ſteer by*) that of nature (*the ſimple of the Lord ſet up and burning in ſockets amongſt the heathen*) *and by the* inſtinct *and* impreſſion *the very bruit and irrationall creatures forme themſelves by, into a kinde of* Monarchicall *government, yet I know* Interpreters (*now*) *divide upon this ſubject, and runne in two Channells.*

1. Some

1. Some in a concurrence with all *antiquity* and the most eminent more *modern* divines, resolving that no Government is of *divine origination* and stiled by commission from God, but what is *Paternall*, where the *habit* of power is seated in *one person*, though the *exercise* of it may be regulated (through the indulgence of good Princes) by *Nationall* and *positive laws* as well as *divine*; to the *directive* power of which the *King* ought to be as subject as his *subjects*, though not to the *coactive*, as being in that way onely answerable to God for his actions.

Which made our *Government* by King, Lords and Commons the best temperd constitution in the world; in that (as in the *Naturall body* an equall mixture of Elements) a just proportion and distribution of power in regard of *exercise* in the *Civill* and *politique* best Fabricates it for a prosperous continuance, which the experience of this Nation did happily evidence, till our having *no King* in *Israel* let in (as to the *Jews*) all Barbarity and impiety amongst us.

2. Others of a more late stamp (that carries the impression of *Jesuitisme* upon it) as *Buchanan* and *Knox* for the *reformed*, *Bellarmine* and *Stapleton* for the *Romish* Church, resolve all power from *God* into the *people* and *Community* of men, and to be derived from them either by their *Individuall* or *representative* suffrages into any posture of government they shall chuse, whether *Monarchicall*, *Aristocraticall*, *Democraticall*, or the like; in it (and the consequences of it) laying the Foundation of most of the *Civill Wars* and *Commotions* that have happened in Christendom since their time.

But however these streams divide, and these lines

are drawn Counter to one another, they both meet and concenter in that truth you desire a confirmation in, which is.

That there is a conscientious *obedience*, at least *submission* due to the *Legislative Power* wheresoever we own it to be, and that by Gods command whether to the *King as supreme*, 1 Pet. 2. 13. or *higher Powers* in the other notion, in that *they are of God, and they that resist the power, resist God, and purchase damnation to themselves*, Rom. 13. 1 2. Otherwayes there would be a progression *ad infinitum*, no Center to unite in, no binding up of broken and divided interests, no common principles to meet in, nothing to resolve our selves into, but *Anarchy* & *confusion*: Wherein all law would be reduced from the *head* to the *hand*, from *prudence* to *power*, the Arbitration of the *sword*, the *Will* and *lusts* of men.

Upon which ground all the sober part of the kingdom, as if *one Soul* had animated *so many bodies*, have agreed in desiring *that one* and *only expedient* of a FREE PARLIAMENT, and both *Armies* have declared for it, so as I hope we shall all acquiesce in what ONE, so *Freely* called, shall declare and settle.

Yet there want not *Emissaries* and *bonteseus* that to gratifie their *passions* and *private interests*, Foment our distractions, and in stead of closing, strive to widen our Soars, and make our disease mortall, by opposing the remedie of a FULL and FREE PARLIAMENT killing us with their cordialls of *specious pertences*, *glarious nothings*, and feeding us with *Aire* and *Shadows* instead of *solid food* (to bring us to a consumptive death) the *name* and *picture* of a Parliament, onely to *Idolize* when they would destroy the

the very *being* of it, with our *Religion*, *Liberties*, and *Freedome* at once.

But the *pit* is *discovered* though strewed over with Flowers, and I hope we are *escaped* the *snare*, by the *prudence* and *publick spirit*, our never to be enough honoured GENERALL hath shewed in the *management* and *conduct* of our *greatest* and *dearest interests*.

Yet the better to secure the blessings of a happy settlement, (a *pregnant* and *comprehensive* mercy, the *Wombe* of all other Felicities) Let us still with the wary Pilot have *Oculos ad cælum, manus ad clavum*: our *eyes* upon heaven, our *hands* at the sterne, that we *prevent* the storme, or *saile safe* in a rough sea.

1. By *our prayers to God*, the ascention of our spirits, the *wing* and *weight* of our soules by which we mount in our desires and fix in our dependencies upon him for a blessing.

2. *By endeavouring to advance the settling of that Government* we most approve, by all *Just*, *Open*, *honourable*, and *Faire* wayes, being as *zealous* and *active* for GOD and the KING as others are for their too much adored IDOLL of PRESBYTERY & a FREE STATE, till we see what a FREE PARLIAMENT will produce, but then to acquiesce in its resolutions, as the onely *suprem* power now asserted, that can oblige us to a conscientious *submission* (though perhaps not *obedince*) to their Lawes; the *Legislator* being above the *Tribunall* of *men* and onely accountable to *God* for his actions

And therefore if any shall be guilty of so *daring* a *presumption* as to *impose* upon their Judgments, or so *high a rebellion* as by force to *oppose* their commands, though Counter to their own Interests and opinions, or so *Irreligiously bold* with God, as not

to ſubmit to them for his ſake, we are here reſolved (we hope with LONDON and ALL other *Counties*) to maintain with our lives and fortunes the *unlimited power in regard of humane reſtraints and Confinements* which we aſſert as due to a FULL FREE and *legally called* PARLIAMENT; having as *good hearts*, as *good Swords*, and a *better cauſe* to Fight for, then any can have to oppoſe us, in the vindication of the Parliaments undoubted *Rights* to an *uſufructuary intereſt* in the *gubernative power*.

The Invaſion of whoſe Freedome in any kind either in *Electing*, *ſitting*, or *voting* is the deſtroying of its eſſence and being, a turning our *antidotes* into *poyſon*, And a taking from us all humane meanes of calming the *raging of our Waters* and *madneſſe of our people*, who will otherwayes make this nation a *great Bedlam*, a *Wilderneſſe* Inhabited by *beaſts* not *men*, a *Chaos*, that nothing but an Almighty Power can work upon, to produce *beauty* out of ſuch diſorder and confuſion, from which GOOD LORD DELIVER US.

Of the Influence of the Legiſlative Power upon Eccleſiaſtical Laws and Perſons.

AS to your ſecond Queſtion, *how far the legiſlative power hath influence upon the Eccleſiaſtical*, I think there can be no doubt, but that in the intention of our *ancient laws*, the Judgment of the *Primitive Catholick Church*, the ſuffrages and practices of *all* the *reformed ones* and the *rule of Scripture*, they are as two great orbs in one *Firmament*, both moving from the *Primum Mobile*, in a motion *orderly* and *Independing* upon one another, acting according to their ſeveral powers and functions; although

ſub-

subordinate, as members of one Community and Civil body, so as the *Civil Magistrate* is supreme *over their persons*, and in *all Causes* Ecclesiastical, in regard of their Animation to the Exercise of their powers, but not *over them*; For as the *Mitre* is to obey the *Scepter* in all things prudential in Government, and to submit to the regulation of their *outward actings* to their Commands: So the *Scepter* is not to interpose in Cases *meerly Ecclesiastical*, as in matters of Faith, making of Canons *&c.* Onely in the inforcing of them, for the *Regulation* of the Church in *Decency* and *Order* (which S. *Paul* places in *Church-men alone*) nor did ever any age countenance the invasion of the Clergies rights in it, which were to make an assault upon *God* himself, and sacrilegiously to force from his *Spouse*, not onely her *Jewells* and *Ornaments*, but the richest *dowry* she is invested with on earth.

Nor can the *disorderly* and *excentrick* motions and actings of the *Clergy* themselves, in their unlawfull assemblies, lay a foundation for the *Civil* powers, imposing any thing upon us, in order to the change either of *Doctrine* or *Discipline* from what our antient *Laws* or *Canons* prescribe, Especially when theirs in themselves are so *raw* and *undigested*, as they do rather *nauseate* then *nourish*.

And therefore I hope it will be the *prudence* of the PARLIAMENT to work after God's patterne, doing all things in *number*, *weight* and *measure*, *Order* and *proportion*, being that alone that gives *beauty* and *permanency* to any being; and after so many wheelings, and revolutions returne to our *antient*, *glorious* and *happy* Government, by the KING, LORDS and COMMONS in *Parliaments*, Bi-

shops

Bishops and *Presbyters* in their *lawfully called nationall Synods*, which *ballancing* of the *Interests*, cannot but unite the *sober*, *wise* and *moderate men* of all parties, as I have expressed in my Letter to my *Lord General Monck*.

For thus the *Church* can onely speak in her representatives, as we do in our Conventions, by our *proxies*, and *the spirit of the prophets be subject to the prophets*, as the Scripture commands; so as *Uzzah*'s hands must not uphold the Ark, nor *Corah*'s conspiracy usurp upon *Moses* and *Aaron*, without engaging God as a party to revenge *his owne cause* and *servants Interests*.

But when all things are done in a *just* and *orderly* subordination, *Laws* carry *reverence*, *honour* and *authority* in them; and *Religion* is as the *Bases* and *Pillars* of Civil power, *That* as the *Roof* and *Covering* of the Church, to defend her against all the stormes of persecution; so as it is the happy union and combination of both that makes the building *durable* and *glorious*, the well tuning of them to one another that makes the *Harmony*, when the one *obeys* all *Civil injunctions*, the other *actuates* and *enforces* all *Ecclesiastical constitutions*, for *they* onely bring the *Bullion* prepared for the Legislators Mint, he gives the *Stamp* that makes it currant, so as all *Church-laws* to oblige the *inward* & *outward* man, ought to derive to us from the *Clergy* in a lawfull posture, *as their spring* (by the *Magistrate*, *as the streame*,) the promise of the holy Ghost in regard of ministerial function and government, being *onely to them*, as hath been fully proved *by many*, scarce ever denyed by any *solid* and *sober* Christian. Which is all I have now to say in relation to what you propose.

The

The Third Leeter

Of the late Publication of the Covenant in all Churches.

BUt there is an *exile* lately returned, with what designe, I know not (the publication of the COVENANT in all Churches) though it makes way for many conjectures, which I am not willing to publish, least with the *Schoolmen*, in their unclean Speculations, I should teach men many vices they are yet *Innocently ignorant* of; Therefore I shall look upon it only as a *well meant errour* (being willing to extract virtue out of a *Venemous* and *unwholsome* plant) and put this interpretation upon it.

1. That it is onely meant to insinuate into mens minds, that *naturall duty* they owe their *Soveraign* both by *divine* and *humane* Laws; and bring them to that *allegiance* due to their *KING* by a sacred tye, so *universally* taken to *support* not enervate their former OATHS of FEALTY and *obedience*; Which my charity inclines me to, for it were too daring a sinne for any Christian to own the espousing of any other fence, and a suing out of a divorce from God, as done in opposition to his ordinances.

2. That in swearing to alter the Government of the Church (as it was, and is yet legally established)

by *Archbishops, Bishops, Deans, Chapters, Officials*, &c.
It cannot be interpreted to intend the extirpation o
necessary, antient and APOSTOLICAL EPISCOPA-
CY, because the Oath Limits the intended reformati-
on to the *rule of Scripture*, in which *Episcopacy* is mo
clearly established and *undoubtedly* to be of the *wel*
being (if not *being* and *Essence*) of the *Church*, but only
to designe (I hope in an *Orderly Way* of subordinati-
on with the *KINGS Concurrence*) a breaking of the
Chain, a dissolving of that *Hierarchy*, and taking ou
such links only as were of *humane Authority*, and per-
haps *superfluous* at this time, as they drew in a train o
unnecessary charges with them, and increase of fee
in *Ecclesiasticall Courts* (though prudentially retai-
ned in the reformation) but if any shall be so *Igno-
rantly bold*, as to attempt more, it is to *undermine*
under a pretence of *building*, *and* to *benight* us by ob-
scuring the great *Lights* of the Church and damming
up the Fountain of it; when *Episcopacy* (as the *Sun*
is the receptacle of all *Light*, and placed by God i
the Church to transmit it to the Presbyters and Dea
cons (*Stars* of a lesser *Magnitude*) by a *due Ordination*
which in the consequences, will let in an *Egyptia
blackness*; and even Eclips God himself, in the glo
ry of his outward Courts here on Earth, which h
wishes may be restored to its former lustre, that it

Your Humble

FINIS. *Servant*

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